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brought out his *Römische Tragödie* (1875) or the two volumes of his *Scaenicae Romanorum Poesis Fragmenta* (editio maior: 1871, 1873), or Müller his *Ennius* (1884) and his *Nonius* (1888), or Vahlen the second edition of his *Ennius* (1903). One can easily see why the editors of the fragments have been loath to accept such a view as Schmidt advanced and Lindsay presented with greater detail; it ties their hands. Ignoring it, they are unfettered, free to let their imaginations roam at will; recognizing it, they have a far more difficult task to guess the coherence of the extant fragments.

Lengthy as this review is, I am obliged to omit all mention of divers matters of interest and importance. For example I have not discussed Marx's commentary at all. This I hope to do at another time.

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*Les Cultes Païens dans l'Empire Romain: Première Partie, Les provinces latines. Tome 1, Les cultes officiels; les cultes Romains et Gréco-Romains. Par J. TOUTAIN. Paris: Leroux, 1907.*

During the last two decades there has been a marked tendency in the study of religions to turn from the comparative method, which has attempted to construct theories of religious development without sufficient basis of fact and often without due regard to the varying conditions of time and place, to the historical study of particular systems or of individual cults. Indeed many more special investigations in the various fields must be made before a science of religion worthy of the name can be built up. Such a special investigation into the religious conditions of the Roman world has been undertaken by Toutain in a comprehensive work of which the first volume lies before us. The author has set himself to determine the manner in which the cults of Rome, both native and adopted, were spread among the nations which she conquered, to show how the national and local gods fared under Roman domination, and to make clear how far foreign divinities, transplanted from one part of the empire to another, took root and flourished. The contrast in character between Greece and the Orient on the one hand and the western provinces on the other has naturally led to a geographical division of the work, so that the Latin provinces only are treated in the present volume; of this about one half is devoted to those cults which Toutain chooses to call official, that is the worship of the Urbs Roma, of the emperor living or dead, and of the Capitoline triad; the remainder of the volume deals with the worship of the other Roman and Greco-Roman gods who belonged to the varied and

complex Roman pantheon. This arrangement of the work has been wisely adopted in spite of certain difficulties, such as, for example, the impossibility of distinguishing between the members of the official Capitoline triad and the same gods in a less official capacity, so to speak; or the danger in attempting to draw a sharp distinction between Jupiter or Mercury as Roman gods and local divinities identified with them.

The execution of the work deserves high praise. It is written with all that clarity and grace which characterise the productions of the best French scholarship, and is as inclusive and complete as could be desired. We feel, however, a single regret that more attention has not been given to the chronological data. Naturally the book does not supplant monographs on the several cults. Although excavations are almost daily adding new epigraphical data for the study of Roman religion, Toutain's conclusions are based on so large and so varied material that future discoveries will hardly affect them seriously, much as they may increase our knowledge. We are now able for the first time to estimate the proportionate strength of the several cults in the Latin provinces and to comprehend the great variety of religious expression which these provinces exhibit. The worship of the imperial power, for example, in Africa and Spain was directed to the deified members of the imperial family, but along the Danube, in Rhetia, Noricum, the Germanies, and Britain dedications to the *divi* are rare; in the Spanish province of Tarraconensis and in the three Gauls dedications were addressed chiefly to Augustus and Rome, who hardly appear in the dedications of Pannonia, Dacia, Moesia, or Britain; but in the last province and the Gauls the imperial *numen* is often named, which in turn is seldom found in Spain or Africa.

The popularity of the other gods varied in similar fashion. Among the members of the Capitoline triad Minerva received the fewest dedications, and those chiefly in the Gauls and Germanies; those to Juno are more numerous; while the number addressed to Jupiter is very large. The geographical distribution of these is significant, for although they are rare in Africa, Spain, and the Gauls, they are numerous along the Rhine, in Pannonia and in Dacia. Toutain points out that the reason for this is that the dedicators were chiefly officials, most of whom were connected with the armies stationed in the imperial provinces; in the Germanies alone do we find a considerable number of dedications to Jupiter and Juno set up by civilians of the lowest class, apparently natives only half Romanised. But this circumstance finds its explanation in the fact that in the Rhine valley two indigenous divinities were popular, which the loyal provincials chose to address by Roman names.

In this and similar ways Toutain shows how the worship of the Roman gods, or of gods with Roman names, throws light on the social condition of the provinces. The popularity among civilians

of Mercury and Apollo in the Gallic and Germanic lands, of Mars in southern Gaul, of Silvanus in Dalmatia, Pannonia, Dacia, and Upper Moesia, of Hercules in southern Spain and Africa, all prove no less the assimilation of the devotees into the Roman imperial system than the absorption of the local gods into the Roman pantheon. The inscriptions found in the southern part of Aquitania seem to indicate the existence there in the second and third centuries of large bodies of slaves and freedmen established on estates; and on the frontiers the armies clearly marked their presence by dedications to their favorite gods.

This variety in religious expression, which Toutain shows was found everywhere in the western provinces, attests as nothing else could do the spontaneous character of the provincials' devotion. Rome did not impose a fixed form of official worship on her subjects, but allowed them entire freedom. There is no proof, for instance, that the imperial power ever tried to compel the worship of the living emperor or of the *divi*—save in the requirement of oaths—, although it well knew the worth of such devotion in stimulating the loyalty of its subjects and valued it as a means by which the provincials might be absorbed and Romanised. To-day the stronger European nations, as well as the United States, are engaged in colonial experiments which thus far have not been successful. As has been more than once pointed out, the Romans understood how to assimilate their subject peoples, modern nations know only how to dominate and overawe them. Toutain very aptly suggests that we may find a valuable lesson for ourselves in the tact and toleration of the Romans, in their unwillingness to impose their own gods on their subjects or to interfere with the native religions; they left to time and association their sure work.

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T. S. DENISON, *Nauatl or Mexican in Aryan Phonology*.  
Chicago, T. S. Denison, Publisher.

With the best will in the world it is hard for the professional scholar, overlooking shortcomings of technique, to give a fair reading to the work of an amateur. It is hard not to approach it as a Pharisee—or a Brahmin. At the startling assertion of cognation between Mexican and primitive Aryan, and more particularly the Indo-Iranian group—and this is the thesis of Mr. Denison's book—it is hard not to feel the hostility of surprise. But the author has made a conscientious study of his problem and, barring details of technique, his method is fundamentally sound, as far as it goes. If his classifications are not quite as rigid as such classifications can now be made in Indo-European